

THE EXPOSITOR

AND · HOMILETIC · REVIEW



JOURNAL OF PRACTICAL CHURCH METHODS



THE FIRST BAPTIST CHURCH, PROVIDENCE, R.I.
The oldest Baptist Church in the U.S. Built in 1774.

The EXPOSITOR

and HOMILETIC REVIEW

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C O N T E N T S

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THANKSGIVING

Thank God for all His loving gifts:
That with His gentle hand He lifts
Burdens from hearts too weak to bear
The day's hard labor, night's dull care;
That to the faint He gives a new hope,
Unto the youth unfolds the scope
Of life adventurous and free
Beneath the greater liberty
Of orderly discipline and law;
Thank God, too, for the holy awe
He strikes upon our hearts when He
Stands clear revealed in majesty
Of sea and mountain, night and day,
Of moon and stars upon their way;
Of gentle rain that gives new birth
To the green beauty of the earth;
Thank Him for thought and pulsing life,
For strength to meet each new day's
 strife,
For happiness, and even pain,
For love that wears a golden chain
To bind us all to Him who gives
Himself unto each soul who lives;
Thank God for gifts both great and small,
Himself the greatest gift of all.

Helen Wieand Cole

The Crisis of the Sermon	365
Bishop E.G. Gulin	
The Song Of The Storm	367
William Skeath	
Quit Whining	368
Charles Haddon Nabers	
Thanksgiving	362
Helen Wieand Cole	
Editorial Columns	369
Grace Notes	
Joseph Stittler	
Church Methods	370
Church Fund Raising	
Norman E. Nygaard	
Watch-night Service	
Walter A. Kuntzleman	
Sermons	374
The Tragedy of the Al-	
most	
John W. McKelvey	
Unto Us This Day	
Richard Braunstein	
Lord of the Years	
W. Franklin Harkey	
Names In the News	
Pauk Wagner Roth	
Junior Sermon	384
The Liner and the Tugs	
Illustrations	387
Book Reviews	389
Index	393
Buyers' Guide	394

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THE CRISIS OF THE SERMON

BISHOP E. G. GULIN

LIVING in the middle of the twentieth century is man, dazzled by the lure of prosperity and fortune. Modern inventions have revolutionized our daily life and created a wealth heretofore unseen. We have accumulated mammoth, which makes our existence - permit me to say - too comfortable. In so far as the earthly life becomes easy, it causes our spirits to languish - it kills our practical aspirations toward mental-conceived standards of perfection. But our Saviour's word still holds true, that it is very difficult for the rich to enter the Kingdom of Heaven. The rich man is lost in the vanity of this world, unable to hear the message that the entire earthly life, in the deeper sense, is mere training for eternity. Cares, the struggle for existence, and difficulties seemingly insurmountable - they are the things that drive man to seek help from God and listen to Him.

But there are other hindrances to the sermon, both internal and external, which keep many from listening to our sermons. Among the former is the fact that the structure of our society demands more and more experts, specialists. The vocational preparation for the recalling of every man, and further advancement in that vocation, requires more and more time, care and concern than ever before. This blinds the mind, demands all attention, so that neither ample time nor mental energy are left to seek that which is of God.

Added to this, as a third factor, is the new program of entertainment which is a new phenomenon of life, fills all spare time. Before, there was no such thing as radio and television programs continuous through the day and night, but now within the reach of everyone. When one thinks of all the newspapers, editorial publications, periodicals, etc., which fill our homes, it is easy to note that in no part of our life is left any time which could use a message from the world, which is the very basis of

our existence.

And finally, there are countries where general morality has degenerated to such an extent that the Word of God, with its absolute values, affects the mind as being ridiculous. So-called public opinion does not react in such an environment, to any extent at all. "To understand everything is to pardon everything," says a French proverb. Everything is permissible. When sex-morality, especially, is ignored, leaving each one to be governed by his freedom to live as he pleases, society is, as if it were in a swamp, where there is no ground for serious consideration. It is true that the Gospel of Jesus is not morality but something altogether different - something more. But it is just as true that if the conceptions of morality is left to drift with the current in such fashion, as, for instance, the double standard prevailing widely in marriage, which people widely accept, then the preaching of the Church is considered to be out of date, not worth listening to. Here is a view which ever reminds the Church of the fact that she must be most seriously concerned with every symptom of moral decay.

But alongside these external aspects the internal characteristics of the sermon always require our scrutiny. Here is the most serious phase of the matter, - in spite of all. Let us see what manly men tell us about our sermons, if they care to criticize them.

Our sermons deal with things unreal, so they say. We do not speak about things which occupy the mind of modern man. For that reason we give them nothing to take away from the church into everyday life. Very well known is the conversation between the preacher and actor. When the preacher complained that while the theater is full, the church is often empty, the actor replied, "Well look, you speak of real things as though they were unreal. We speak of unreal things as if they were real. Therefore

people come to us." If we lose the sense of reality, the approach to real life, is it any wonder that we are in a crisis?

Secondly, our sermon is often clumsy, poorly prepared. Often we crowd into it too many words to cover up the lack of something worthwhile to say. And then, perhaps we use the wrong emphases. And if, in addition to this, the sermon is confused, not developing logically from one phase to another, and without reaching a clear goal at the end, then the situation is very weak. Generally our temptation is to speak too long rather than too briefly. If our hearers, in a state of boredom, wait for our Amen, they will not come again willingly to the foot of our pulpit.

If a third weakness enters, namely, the use of antiquated sermon style and expression, the situation is even more serious. In all fields progress is made with giant strides, but sometimes our sermons have remained on the level of Luther and Wesley. In their time they were wonderful preachers, but we must remember that people in their day traveled by horse and buggy; now we use automobile and airplane.

Worst of all is it if our sermons do not bring to the life of the hearer that joy which the gospel of Jesus offered to His environment. The object of every sermon should be to reflect to modern men that mighty and liberating message of the Kingdom, which came as something new, into our midst, in the Person of Jesus. Often while listening to a sermon being preached, I feel as if I were sitting in a synagogue. I hear noble things about God, of His requirements, of the coming judgment, of the need of an awakened conscience, etc., but where is the message of Jesus, of His surpassing grace, which offended all those who worshipped morality, and which finally led to the cross, because it did not fit the ready-made patterns of decent man? Paul, who was the mightiest messenger of all times, said he did not want to glory in anything but the cross of Jesus on which the entire new, paradoxical message centered. Does the offense of the cross have the central place in our message? If not, is it any wonder that men can get else where

all that we try to tell them?

As preachers we are hard-pressed. If we put together all those requirements which even we, ourselves, set for the sermon, we are led to ask as did Isaiah, "Who is worthy for this?"

Let us bring back to our minds some fundamental requirements of the sermon. Perhaps, the first is that of its being Biblical. Our message should be faithful to the text. Otherwise it will wander here and there. Only from the Holy Scriptures does the sermon get its depth and power. When Billy Graham visited Finland this summer he said, "Take away the Bible from my sermons, and nothing will be left."

Second, the sermon must be timely, so that the eternal truths of God will be applied to the concrete situation of the present moment. Else there will be no contact and the speaker will be moving outside the realm of the hearer, be the speaker as Biblical as he can be.

Third. The sermon should be revivalistic in nature, because even Christians are always in danger of conforming to life as governed by the standards of this world. Even John Wesley observed from his experience, that stronger than any temptation which rises from the love of money and the sex-life, is our desire to live comfortably. We try to evade serving Christ in our fellowmen and thereby we deny Christ.

Four, We should be able to teach our people in our sermons to know the Bible and the fundamental truths of the Christian faith, which are in danger of being lost because of the influence of a superficial culture. Perhaps even too well known is the story about some people who, speaking of the epistles, believed that epistles were the wives of apostles. Christian knowledge must not vanish, or we build on shifting sands in everything.

Five. The task of the preacher is to edify and encourage the hearer. Nothing is more important for a person than to become a character who can stand the blows of life, and who, positively and constructively affects the life of the community. In this the Word of God is the central factor, as it reveals the hidden secrets of our soul on the one hand,

(See page 391)

THE SONG OF THE STORM

WILLIAM C. SKEATH

THE Land of Israel was liable to sudden and violent storms. One glance at the map will explain why. To the north lay snow-capped Mount Hermon and the majestic Mount Lebanon. To the west tossed the waters of the Mediterranean Sea. To the south stretched out the desolate wilderness of Kadesh. The turbulent air currents, rising from the sea, would be deflected to the south by the mountains. Then, rushing over the more open section of Israel, the storm would dissipate itself over the desert of Kadesh.

Such a storm, rushing in fury across the land from Mount Hermon in the north and losing itself in the desert of Kadesh, furnished the physical inspiration for the Twenty Ninth Psalm. The Psalmist, watching its progress, describes its fury. True to his convictions of a God-ruled universe, a world which in all its phases completely obeyed the will of God, the writer opens his poem by calling upon the mighty ones, (by which he means the angels) to give praise to the God whose majestic power and purpose are being manifested in the storm which he is watching.

Quite easily you can trace the progress of that particular storm. Beginning in the currents of heated air rising from sea sea, it sweeps across the shore to the mountains to the north. At the impact of the storm the very mountains seem to stagger. The force of the wind snaps the mighty cedars of Lebanon like pipe stems. "The voice of the Lord is upon the waters." "The voice of the Lord breaketh the cedars of Lebanon. He maketh them to skip (stagger) like a calf; Lebanon and Sirion (Mt. Hermon) stagger like a young unicorn."

Lightning flashes intermingle with the rolling thunders. Seven times the thunder reverberates through the poem. Finally, the thunderings pass over his head to the south where they make the wilderness of Kadesh tremble before

their majesty. "The voice of the Lord (thunder) divideth the flames of fire (lightning). The Voice of the Lord shaketh the wilderness. The Lord shaketh the Wilderness of Kadesh."

Finally, deep in the southern wilderness, the storm dies out. And the peace which so frequently follows such violent summer thunder, settles down over the land of Palestine. Then the Psalmist breaks forth in ascriptions of Glory to God whose power and majesty are seen in the storm. "The Lord sitteth upon the flood; yea the Lord sitteth King forever. The Lord will give strength to his people; the Lord will bless his people with peace."

In such poetic language the Psalmist expresses his conviction of the overruling providence of God. Sitting in the heavens, God controls the forces of Nature for the happiness and protection of His children. While it lasted, the storm was terrible in its aspects. But the Psalmist was not afraid. His God was in full control of the world; the storm was but carrying out the Creator's will. Many years afterwards, when a similar storm wrecked the ship and both soldiers and sailors quaked with fear, the Apostle Paul calmly announced a similar conviction about God and bade his scared companions, "Be not afraid!"

The storms we experience in our lives may well be viewed as David and Paul viewed the physical storms. Listening carefully, we find a song of love at the very heart of the disaster which seems to overwhelm us. I have a friend, a young girl who has strangely and severely suffered. She can see no purpose in her misery. But those of us who know her intimately can see it; at least we can see the results of her suffering in the increased loveliness of her soul.

The Reverend Thomas Lutman told of a young man who, at twenty years of age had high ambitions and an intense love of life. He married a girl whose heart

was full of sunshine, and whose soul was as beautiful as her face was lovely. Unafraid, they faced life's future. Twenty years of hard work resulted in a beautiful home and a considerable fortune. Suddenly a storm broke upon their happiness. When it had cleared up both home and wealth had disappeared. Crazed by his misfortune, the man put a pistol to his head. At forty the man lay dead. Yet he was, practically, as well off after the storm as he had been before it. He had his health. He had his life. And he had his wife. And he had twenty years more in life expectancy ahead of him.

But he had allowed the storm to overwhelm him! Yes there are times when the storms seem to sweep away everything we hold precious. Still, the eternal fact remains that in its purpose, the storm is in reality a thing of mercy. It tests weakness. It takes away the elements unfit for permanence. It awakens real music in our humdrum lives. You see, the word "strain" has at least two meanings. It may apply to the stretched wire. Or it may apply to the music which sleeps in the stretched wire. It is at the same time both a tension and a melody. The melody sleeping in our hearts is not always roused by an easy life. Most

frequently the harder experience brings out the song.

When it rains, it is not merely dripping water the clouds can no longer retain. It is raining roses for the rose-gardens. It is raining daffodils and violets for the house-wife's gardens. It is raining corn and wheat for the hungry mouths of the world; water to quench the thirst of New York's sweltering millions; green and inviting lawns and singing brooks for summer picnics. The travelers in the desert heat rejoice in the splashing drops, and the cattle in the forests of Lebanon find new meaning in life. No, God is not leaving us desolate as we might imagine.

But do not mistake this Psalm for mere poetry. It is more than that. This is actual fact taken from the Psalmist's personal experience. And at the end of rather stormy life, David still held the conviction he had uttered in this poem. Turn to Psalm 37:23-39. Read his last words in II Samuel 23:4, "he shall be as tender grass springing out of the earth by clear shining after rain." No, it was not just another poem. It was a statement of clear conviction. God was not merely in the storm; God ruled the storm! God was in control of life!

QUIT WHINING AND DO SOMETHING

When the Israelites, lately released from Egyptian bondage, came to the shores of the Red Sea, they were in a panic. Behind them was the army of Pharaoh advancing to take them back into slavery. Before them were the deepwaters of the sea.

When they complained there was this response: "The Lord said to Moses, Wherefore cryest thou unto me? Speak unto the children of Israel, that they go forward."

These people stood in a day of changes, but some people then opposed all changes as some do today. When the reporter interviewed a man on his 95th birthday and said, "You have seen many changes take place in your lifetime," the oldster replied, "Yes, and I have been opposed to every one of them."

These Israelites lived in a time when the people of God feared much and when there were many things to cause men and women to to fear. They lived when even the spiritual leaders seemed a bit uncertain about the power of God. From the words of God's reply, Moses had been guilty of doing some whining himself. A day would dawn when Moses would be as sure of the power of God as he was

of the warming rays of the sun on a summer day, but that day had not yet dawned.

These people faced an hour when it seemed literally impossible to obey the clear command of God to advance. They were hemmed in on one side by the sea and on the other side by the Egyptian warriors.

But we have a God who delights in the impossibilities. Later, a follower of this mighty God is to write from a Roman prison these glowing words, "I can do all things through Christ who strengtheneth me." And Paul received the idea as well as the power from a personality in Galilee who, after healing the sick, opening the eyes of the blind, and causing the lame to walk, said to a group of surprised disciples, "Ye shall do greater things than these!"

There is a time to cry unto God, and there is a time to go forward. We are usually much better at whining than at going forward. We have no right to cry for God to do things we can do ourselves. We have no right to pray for things we can get with the strength God Himself has given us. The Lord of the Universe is not an errand-boy for lazy church members.

Charles Haddon Naber

The Editor's Columns



GRACE NOTES

THERE is a whole lot more to the ecumenical movement than the formal study, the responsible speeches and the great world-wide assemblies that anyone can see and hear.

In fact without some knowledge of this 'more', the origin and deepening growth and the vigorous life of the movement cannot be accounted for. The phrase "ecumenical experience" has come to indicate this 'plus' which underlies and overwatches the whole business. Long before the movement got a visible form or had any meetings, this ecumenical experience was working like yeast in a lump of dough. All through the Christian centuries, believers have been restless under the prayer of the Lord recorded in John's gospel, "...that they all may be one."

That prayer disturbs! You cannot shut it up, because it is the Lord's. You cannot evade it by saying, "After all, we are all one in spirit" . . . because the phrase has no such escaping footnote to it.

"One" includes oneness in faith (which is not a feeling), oneness in witness (which is not just making a religious, pious noise), oneness in love (which is more than a common quality of mutual affection, because "herein is love, not that you love God, but that God loves you. . .")

The ecumenical experience puts a question mark over against the temptation of every church group to think of itself as adequate to the prayer of the Lord.

It jolts a man out of satisfaction in his isolation. It confronts him with the strange, but obvious, fact that other men in other faiths have experienced the grace of God, have responded to it, and have witnessed God's mighty works in the world.

When, as happened again and again in our country, men labeled Anglican, Baptist, Lutheran, Methodist, Eastern Orthodox, etc., have found themselves sharing the same thoughts, ultimately based in their lives upon the same Christ - - labels begin to fade.

This feeling doesn't make a man think lightly of the church. It drives him rather to ask and seek an answer to the question: What is this one Church of Christ which I see and know to be present and working under these confusing and historically fashioned labels?

This imperial, judging, loving, unsilenceable Christ - - who gets His deed declared and His work done through all these strange fellows who do not wear my kind of clothes, or speak my language, or sing my hymns, or use my kind of worship, or construct theology as I do - - He is Himself the ground of the church. He is loving into fact a church which a devout sense of humility prevents me from restricting to my church.

Yesterday I had a conversation with one of those uncomfortable facts. This
(See page 392)

THE CHURCH *at* WORK



WITH this issue, *The Expositor* presents a new monthly column, edited by Dr. Norman E. Nygaard. For over thirty years, Dr. Nygaard has been one of the most regular contributors to this publication. For the last six years he has given full time to writing and professional Fund Raising for churches. He is president of Nygaard Associates with offices on the west coast.

Address any questions you may have on any phase of Church Fund Raising to Dr. Nygaard, in care of *The Expositor*, and he will be glad to give you the benefit of his rich experience as a Pastor and a Fund Raising authority.

CHURCH FUND RAISING COLUMN

By Dr. Norman E. Nygaard

Never in the history of our country have so many churches been engaged in building fund programs. Never have churches been so conscious of growing budgetary needs.

In many congregations the burning question is, "Should we employ professional help or should we go it alone? Questionnaires have been sent to a number of the churches and the consensus of ministers is that, wherever possible, it is wise to engage professional leadership. The ratio in favor of such help runs about twelve in favor to one opposed.

Most professionally directed building fund campaigns are successful. That is to say, in most cases where professional help is secured, the church is able to raise far more money than when members try it alone.

To be sure, there have been notable exceptions in which some churches with especially dynamic leadership, which have

in their own membership, men with public relations and organizational experience have been able to conduct their own campaigns in a thoroughly satisfactory manner. It should be remembered that these churches are exceptional. Most churches engaging in fund-raising activities without outside assistance, fail to realize more than a mere fraction of their potential.

The average church, therefore, would do well to seek professional leadership. But here a problem arises. There are a large number of firms in the field. Whom should we choose? Some of them have outstanding records of success; others have spotty records. It should be remembered that the basic criterion in judging whom to select should be not how large the firm is, nor how extensively it advertises, but the quality and character of its directors. A fund-raising organization which expands too rapidly may have directors who are totally unfit and spiritually altogether unprepared to lead a church in what should be one of its richest and most vital experiences.

It is important, therefore, in choosing a fund-raising organization, to ascertain who the director will be whom the firm sends out, what his record is, and how vital is his own Christian faith. A church doesn't want "just another money-raiser." The church needs a man of integrity and of Christian conviction.

Hence, the church should not only select the fund-raising firm with care, it should also insist on knowing all the important facts about its prospective director. Who is he? What has been his standing in the church? Is he an active church member? Is he an abstainer? (Unfortunately some of the larger firms have actually sent out directors who have brought both their firms and the church to which they were

sent into disrepute because of drinking.)

When the church is satisfied with the firm's record and the character of the director who would be sent to direct a campaign, the church leaders would do well to give him their entire confidence and full support. He will then be able to do his best work and the church should have an outstanding campaign.

(For obvious reasons, Doctor Nygaard cannot answer questions concerning fund-raising firms. Every church, however, should make its own investigations. Your queries to Dr. Nygaard should be concerned with methods. Insofar as there is room, answers to your questions will appear anonymously, in these columns, in future issues of *The EXPOSITOR*. Eds.)

Watchnight Service

WALTER A. KUNTZLEMAN

Prayers, Hymns, Psalms, and Candle Lighting

This service is designed to begin at 11:15 and end at 12:01 A.M. An acolyte or person to light the candles at the proper times is essential. A wooden cross holding ten candles should be placed in a prominent position where the congregation can see it. If a candle is lighted at each place indicated in the service, all the candles will be burning by the time the service is completed. Effectiveness will be increased by having the choir or soloist conclude with "In the Cross of Christ I Glory," in the darkened Church, with the candle-lighted cross prominently glowing.

INVOCATION - Look Ye Saints!

For Thy mercy and Thy grace,
Constant through another year,
Hear our prayers of thankfulness,
As we worship and draw near.

In our weakness and distress,
Thou hast been our strength and stay;
In spite of all our selfishness,
Thy love hath kept us night and day.

Grant us faithful hearts and pure,
Thou who hast such mercy shown;
Help, O help us to endure,
To look to Thee and carry on.

WE LOOK UP ! IN ADORATION

HYMN - Holy, Holy, Holy.

PSALM 8. Responsively.

CANDLE LIGHTING - When we look up to God in adoration, we are reminded of our

creation. *Thou hast made us a little lower than the angels and hast crowned us with glory and honor.*" Accordingly, we light a candle to remind us of the works of creation.

(Light first candle.)

Closely related to our creation and preservation is the wonderful, awe-inspiring work of Redemption. Across the years we hear the unforgettable promise, *"God so loved the world that he gave his only begotten Son that whosoever believeth in him shall not perish but have everlasting life."* John 3:16.

For such redeeming love in Christ, our Saviour, we let another candle shine.

(Light second candle.)

How hard we try! How painful the effort! Yes, even our best and noblest efforts to believe, to do His will, were for naught except the Spirit of the Eternal God were at home within us to guide us into all truth. *"I believe that I cannot by my own reason or strength believe in Jesus Christ my Lord or come to Him, but the Holy Ghost has called me by His gifts, and sanctified and preserved me in the true faith."* For the glorious and never ending work of sanctification we adore Him and light a candle.

(Light third candle.)

Finish then Thy new creation,
Pure and spotless let us be;
Let us see Thy great salvation
Perfectly restored in Thee!
Changed from glory unto glory,
Till in heaven we take our place,
Till we cast our crowns before Thee,
Lost in wonder, love and praise.

WE LOOK BACK IN APPRECIATION

HYMN - Faith Of Our Fathers.

PSALM 48. Responsively

Tonight we very appropriately look back, back across the days, years and generations and in so doing many heroes come to mind. There are the heroes of the faith who have given us such a rich heritage. They labored with hearts and hands faithfully and devotedly and we are reaping the benefits thereof. Pictured in a magazine was an artist in utter dejection, saying, "I'm a failure, I'm a dawdler, I've had it in here (he points to his head) but not in my hands and so my canvas is blank."

Heroes of The Faith - We light a candle in appreciation of those heroes of the faith who had it not only in their heads and hearts but also in their hands, and so we have our churches, our hospitals, our homes, and institutions of love and mercy.

(Light fourth candle as pastor prays -)

PRAYER

For all Thy saints, O Lord,
Who strove in Thee to live,
Who followed Thee, obeyed, adored,
Our grateful hymn receive.

For all Thy saints, O Lord,
Accept our thankful cry;
Who counted Thee their great Reward,
And strove in Thee to die.

They all, in life or death,
With Thee, their Lord, in view,
Learned from Thy Holy Spirit's breath
To suffer and to die.

For this, Thy Name we bless,
And humbly pray that we
May follow them in holiness,
And live and die in Thee.

Tonight we are very conscious of other heroes too.

Heroes Of The Nation. Again and again the ways of free men and freedom-loving people have been challenged by those whose ends are base and selfish. Each time the youth of the land have met the challenge, and gone forth to protect, to preserve the nation, they have given themselves without counting the cost that we might rejoice and live. Fittingly then, we light a candle to remind us of the spirit of heroic sacrifice of all who have served and continue to serve the welfare of the nation.

(Light fifth candle as pastor prays -)

PRAYER

We remember before Thee, O God,
all those Saints who rest from their labors.

All who continue to work, and fight,
and serves in the difficult places of the earth.

All men of science who think Thy thoughts after Thee.

Those poets and artists who seek to show forth Thy beauty.

All who work in field or factory,
whose simple and godly lives rebuke and inspire us.

All who witness under the banner of the Cross everywhere, and all who serve under the banner of Stars and stripes. And those who, through the contribution of their skills and efforts, often at discomfort to themselves and sacrifice to their families, have given us the necessities and comforts of life. Amen.

WE LOOK ABOUT - IN REALIZATION

HYMN - Through Good Report and Evil Lord
PSALM 2 - Responsively.

Looking about, we realize that many of our dreams, our hopes, our resolutions of last

year have not materialized. We are conscious of *Failures.*

Internationally: The United Nations is distrusted and often misunderstood. The peace so ardently hoped for has come to parts of the world. In other portions it is either hot war or cold war. We have failed to find satisfactory solution to the new and terrible forces of destruction - the whole range of nuclear weapons.

Nationally: Our budgets continue out of balance, vice and violence mount in every city and hamlet, alcoholism increases, gambling is acknowledged as the patent right of some churches, communism gains new converts, intolerance of color and creed is accepted almost too calmly in many circles.

Individually: We have sinned and come short of the glory of God. Let us light a candle to remind us that our failures should humble us before the Lord.

(Light sixth candle as pastor prays or choir sings)

HYMN - With Broken Heart and Contrite Sigh

PRAYER

With broken heart and contrite sigh,
A trembling sinner, Lord, I cry;
Thy pardoning grace is rich and free;
O God, be merciful to me!

I smite upon my troubled breast,
With deep and conscious guilt oppress'd;
Christ and His Cross my only plea;
O God, be merciful to me!

Nor alms, nor deeds that I have done,
Can for a single sin atone;
To Calvary alone I flee;
O God, be merciful to me!

And when, redeemed from sin and hell,
With all the ransomed throng I dwell,
My raptured song shall ever be:
God hath been merciful to me.

But failures become our *opportunities.* We take courage from our failures. They remind us there is much to be done. Back of them we have the reassuring voice of the Lord who speaks, "*There are no failures however great but with them God will make a way so that we can conquer them.*" Here is our opportunity. May we see the failures of the past year as another opportunity from the hand of God.

A long time ago a group of lepers outside a city, found themselves between a besieged city wall and the enemy ringing the city. Desperate for food, they finally ventured into the camp of the enemy expecting the worst death. To their utter amazement, they found the camp deserted, with heaps of provisions left behind. After satisfying their pangs of hunger, the thought of the people starving to death be-

hind the city walls. They said, "This is a day of good tidings, we do not well to stay here, let us go and tell the King's household." Here was an opportunity to share a wonderful discovery. As we look about and see our failures and discouragements, let us remember that these are opportunities for coming days. Let another candle burn and so open our eyes to the many opportunities ahead of us.

(Light seventh candle as pastor prays)

Even amid our failures, O Heavenly Father, we are conscious that this is a day of good tidings. Thy love is constant, Thy promises are sure, Thy Word is trustworthy and Thy strength is made perfect in our weakness. Grant, O Father, that we may not be overwhelmed by our failures and weaknesses, that we may not selfishly hoard our blessings, that we may not lose heart and give way to despair, but conscious of Thy presence and power, and energized by Thy Spirit, may we gain the victory, In the victorious Redeemer's Name we pray. Amen.

WE LOOK AHEAD - IN ANTICIPATION

HYMN - Jesus, Saviour Pilot me.

PSALM 27. Responsively.

The old year is almost gone, the new is knocking at the door. Listen, "By faith Abraham went out not knowing whither he went." Thus began a long procession which in some measure we all join. The procession of Abraham, Isaac, Jacob, down through Moses, Gideon, David, Samuel, and the Prophets. A long list of accomplishments are laid at their doors. Accomplishments we envy, we crave to imitate and follow. In each instance it was "By faith." Light, then, a candle, let it burn brightly, though we falter and fail, though hope grows dim, let us meet the New Year with faith "for the just shall live by faith and this is the victory that overcometh the world." even our faith.

(Light eighth candle.)

Let us look ahead with hope for hope maketh not ashamed. When faith is dim, if men have hope, hope of better things to come, it inspires them and leads them onward to newer accomplishments and deeds.

When hope is gone all is lost. In a beautiful valley in Pennsylvania, the people allowed their buildings to deteriorate. Houses, once neatly repaired and painted, went uncared for. Farms, once proudly cultivated and tended were allowed to grow wild and grow over with brush. Why? What happened? Hope was gone. The land was going to be flooded

by a huge dam in order to supply a city with water. There was no hope of better things to come and so the land was allowed to grow wild. Light another candle - - Candle of Hope - Hope thou in God. With hope, the future can be faced unafraid.

(Light candle nine.)

"Now abideth faith, hope, love, these three, but the greatest of these is love." Many times, when hope and faith seem to be inadequate, love wins the day. This is God's way. Love accomplished what words and prophecies could not do. What force and power of might was unable to accomplish, love did. What skills and sciences could not unlock, love did.

Love opened doors - love opened cold hearts, love healed the halt and lame the blind, love patiently endured, love suffered long and is kind. Love lifted the Son of God upon a cross and kept Him there. Love made Him rise from the dead and let Him loose in the world to be with His brethren. Love will draw all mankind to Him.

(Light tenth candle.)

As we light this candle reminding us of love, we note that the cross is complete, - - the cross, the symbol of His great love for us. Here, then, is the emblem, the banner under which we serve, which we carry in our hearts, which we believe will save the world. "Look ye saints, the sight is glorious."

In this faith, let us bravely meet the New Year.

(Darken church and with the ten candles illuminating the Cross, the choir sings-)

HYMN - In the Cross of Christ I glory.

BENEDICTION - Pastor

HYMN - Onward Christian Soldiers.

In a competitive world, says Charles Lindbergh, Life and Freedom must be backed by strength. But survival has a time dimension which says that power consists of more than strength of arms. Short term survival may depend on the knowledge of nuclear physicists and the performance of super-sonic aircraft, but long term survival depends upon the character of man. . . In the last analysis, all of our knowledge, all of our action, all of our progress, succeeds or falls according to their effect on the human body, mind, and spirit.



The Pulpit

+ + +

The Tragedy Of The Almost

JOHN W. McKELVEY

Text: Acts 26:28. Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.

WHEN I speak of the tragedy of the "Almost" your minds go to work and conjure up an endless string of examples to fit the theme. The Athlete can testify only too often, "We almost won the game, but -," The Salesman understands, "I almost made the sale, except for one thing." The woman who "almost" made a success of her career, but was stopped when her doctor told her she had a fatal disease and only one year to live.

Perhaps the most poignant "almost" in the realm of man's encounter with fate and fortune, is Captain Robert F. Scott's expedition of the South Pole in 1910. Scott and his men reached the pole on January 18, 1912, but to their dismay found that Roald Amundsen had beaten them to the goal only one month before. They "almost" made a niche in history's Hall of Fame as the discoverers of the South Pole, and would have done so had adverse winds and violent blizzards not retarded their pace over the Beardmore glacier. Tragic as this disappointment was, they met with one far worse; they all perished on the trek back to the expedition base. Again, they "almost" got back, but exhaustion, exposure, lack of food ambushed them on the bleak polar icecap and there the rescuers found them eight months later, only eleven miles from camp! "Almost!"

These tragedies, and how innumerable and bitter they are in our individual and corporate experience, are confined to the outside of life. They may be called the evils of fortune, and who will say life

would not have been far different if it had somehow escaped them. But there is an inside to life which also comes in for its share of tragedy, and when it comes to the inside of life we find ourselves confronting what Bishop Dun has so aptly termed "the evils of reflection," the evils resulting from false choices and low aims. As an example, take a look at King Agrippa in this celebrated episode in the story of Paul's ministry.

This young ruler could not have come to his throne in the first century and in the tiny realm of Palestine, without having heard something of the conflict that raged on the inside of men by reason of the followers of Jesus battling against the principalities and powers of darkness. He must have been heir to some memories as well as to some territory, such as memories of Herod and the murder of the innocents when Christ was born; or of Herod and infamous Herodias, or of Herod and Jesus in the Judgment Hall. He must have been aware that a kingdom which he could neither comprehend nor subjugate, was at work winning the highest loyalties and the absolute allegiance of increasing numbers of people. He was definitely alerted thereby to the realities of the spiritual tide that had swept in upon his land and he asked, therefore, to hear this imprisoned Apostle firsthand.

What a moment that was! The dauntless Apostle in chains, speaking to the doubting, conscious-stricken potentate witnessing to this questing heart the unsearchable riches of Christ, expounding the invincible truth of his unconquerable Lord, prodding the soul of the troubled King, until, in bewilderment and desper-

ation, the king cries out, "Almost thou persuadeth me to be a Christian." Almost but then, like the rich young ruler in the Gospel, and after the manner of the philosophers of Athens on Mars Hill, Agrippa turned away, and gathering his royal robes about him, passed out into the limbo of history.

The Tragedy of Mischance

No doubt you have been saying to yourself, "But you are dealing with two different problems altogether. The outward world is one thing - and what is man that he is capable of keeping it in line? The inside world is something else." What you are thinking is quite true, as far as it goes. But in order to find the right answers let us tackle the outside world first.

The tragedy of the "almost" in the realm of mischance with all its tribulations, distresses, or persecutions, or famine, or nakedness, or peril, or sword is resolved not in bowing supinely to the bludgeonings of fate, but in rising triumphant over them. Whether the inequities of chance and circumstance are evil or not, depends finally on the meaning we attach to them. The athlete who "almost" won the game will not lose out if instead of saying, "I hope you didn't witness my failure," he stands up and says, "Just stick around and watch me succeed." The salesman who "almost" got the sale will do better next time if he refuses to say, "My failure has taken my zip," and cries out instead, "My failure has taught me how to avoid a repetition."

The woman who "almost" achieved success but was waylaid by illness, what can she hope to do to change the blow of fate? "You have one year to live," the doctors told her. Just 365 more days and then, the end. Well, she chose hard work to be done with body, brain and soul. She was a trained nurse, so she had the fin- opportunity to carry through. And together with hard work, she developed a sense of humor, maybe a grim sense of humor, for here she was, doomed to die, yet possessed of power to bring hope and courage, and in some cases, even renewed life to her patients, as well as comfort and understanding to their friends and families. In consequence of which, because she attached challenge and pur-

pose to her affliction, a strange thing came to pass. She found a new zest for living, so much so that *two years later* she was still working and going strong, grateful beyond measure to the doctors who, in sentencing her to die, taught her how to live.

And even in Captain Scott's case, the story is the same, for life is not lost by dying, if in dying we open the windows of heaven and allow the light of eternity to shine through. Certainly, nowhere is this truth demonstrated more dramatically than in the three notebooks found by Scott's frozen body eight months after the the tragedy of his "almost" was etched into the annals of heroic deeds.

No, it is not what happens to us, but how we react to what happen to us that transforms tragedy into triumph.

The Tragedy of Unfaith

William Herbert Carruth expressed all this so well in his poem, *Each In His Own Tongue*, and in so doing revealed how the solution to the "almost" in the area of man's inner conflicts:-

*A picket frozen on duty,
A mother starved for her brood,
Socrates drinking the hemlock,
And Jesus on the rood;
And millions who, humble and
homeless,
The straight, hard pathway plod,-
Some call it Consecration,
And others call it God.*

If we can add to his insight the words of the Apostle Paul, we have the answer to which the world is coming with increasing urgency and hope: "It is God who giveth us the victory through our Lord Jesus Christ." Paul, of all men, knew the significance of this statement, for he had been buffeted by many a grievous affliction from the outside, and he had grappled also with many an evil voice from within, and by faith in Christ he, like all who chose to believe, overcame the world. Keeping this in mind, we can see in an instant why he deplored so keenly the "almost" of Herod Agrippa: "I would to God that not only thou, but also all that hear me this day, were both 'almost and altogether such as I am, except these bonds.'"

Perhaps you have a better interpreta-

tion, but I want to suggest that the "almost" before which Agrippa wavered and retreated, involved two things, two things embodied in the mature philosophy of Robert Browning in his *Rabbi Ben Ezra*:

*Grow old along with me!
The best is yet to be,
The last of life for which the first
was made:
Our times are in His hands
Who saith, 'A whole I planned,
Youth knows but half; trust God:
see all, nor be afraid!'*

The first thing, then, we need so much to do in striving against the evil assaults from within, is "to trust God." This means many more things than can ever be even enumerated in so short a space as this but it does imply an unlimited faith in God's will and way for us. Of course, we will not comprehend how everything will work out, but we will respond with the same readiness that Chief Justice Vinson answered his president during the last war. The president telephoned Vinson to say he had a new job for him and added, "You've got twenty minutes to make up your mind." Fred Vinson didn't need twenty minutes. He replied, "You're the boss, what's the job?" It was faith such as this, only thrown in the framework of reverence involving the Creator and Ruler of all things which the boy Samuel apostrophized so perfectly, when in answer to the divine call, he said confidently and expectantly, "Speak, Lord, for Thy servant heareth."

If only we dared to rid ourselves of the tragic "almosts" which tend to frustrate and immobilize our restless spirits by "trusting God" utterly and absolutely as we enter upon each new day! Trusting God naturally is intricately tied in with the necessity to see life whole, without fear of consequences. "See all, nor be afraid," is Browning's way of saying it. A moment's thought must convince you, that by yourself you can never hope to see life whole. The fact is, you cannot hope to see even a fragment of life in its entirety, understanding all the factors and relationships that devolve both in and out upon that fragment. "Now we see through a glass darkly," is the way the Apostle summarized it.

What then? Does this mean we must make no attempt to dispel the mystery of life about us, but rather stumble blindly and helplessly onward? Not at all. It means we must walk by faith, seeing Him who is invisible, knowing that it is God in whom we live and move and have our being, and that God sees what we cannot see, that He gives us what He demands of us, and provides the obedience that He requires, and that if we walk by faith in the Son of God, it will be as Paul expressed it; "I, yet not I, but Christ lives in me," leading me one step at a time from darkness to light, from grief to joy, from tears to song.

Unto Us This Day

RICHARD BRAUNSTEIN

Text: Luke 1:11. For unto you is born this day in the city of David, a Saviour, which is Christ the Lord.

NOT only to those of the First Century, but unto those of the Twentieth Century, *A Saviour Is Born*. The Word not only came, but it comes. The Incarnation not only was, but is. The Word became flesh and dwelt among men. It dwells among men in movements and institutions. It dwells in righteous individuals and organizations. This is the meaning of Christmas.

Christmas, like every great word, suffers the limitations of adequate definition. Words are the best symbols we have for the expression of a value or ideal. But whatever words we may use, they leave us hopelessly unexpressed. For the most part we practice for the ultimate achievement. It is with difficulty that words convey meaning from one to another. The impression received seldom agrees with that which was meant to be given. So the Word must become flesh. It must be a living epistle. One of our poets says, "I would rather see a sermon than hear a sermon."

Phrases are convincing where they become deeds. If Christmas escapes definition, it does not escape emotions. Where speech is lacking, feeling supplies the missing element. As James Whitcomb Riley sings, "There's a feel in the air." It is that mysterious, illusive

yet ever-present something called the *Christmas Spirit*. It creates an atmosphere of "Christmas bells, Christmas Trees, Christmas odors on the breeze."

Christ, the King of Glory, has come down to earth. Let this be the theme of our song and story. Let this be the reason for our festoons and garlands. Let this be the burden of our preaching and teaching. Let all the people, everywhere know the great truth of Emmanuel, God with us. Shall we ever grow weary of the recital of Christmas?

God came to be with man for a little while so that man may be with God forever. God came with His strength and gave Himself to the world's weakness so that the world also might be strong. God came to human nature with His wisdom so that human nature might no longer walk in ignorance and superstition. God came and poured out His wealth so that no one might be impoverished. God came with His light so that no one may longer grope in the darkness. God came with His hope and love so that no one need live in despair and frustration. This is the central truth of the incarnation. Whatever else has been said about it, let us emphasize this: God came to man in Jesus Christ to show us the Way and the Truth and the Life.

Jesus is the same, yesterday and today and forever. As yet we have not caught up with Him as men, or groups, or nations. He is in advance. We are lag-gards. Some are saying, 'Let us get back to Jesus.' They are sincere but wrong. They mean "Let us catch up with Jesus." He is the Leader, the Pathfinder, the Pioneer and trail-Blazer. We can assay any chore or task in His Name. He is with us. "If God be with us who can be against us?" John Wesley exclaimed, "The best of all is, God is with us." Naturally there would follow revival, reformation, awakening.

The text proclaims the birth of a Saviour. He came knocking at men's hearts. His mission was to get inside of those hearts. This is His great condescension, that He knocks and knocks and knocks. Hear His voice crying through the ages, "Behold, I stand at the door and knock." His is a marvelous patience. He could break down any door if He chose. But He is not that kind of a Heavenly Father.

He will not come in unless we open to Him. That is the patience of God. He is waiting for us. The latch is on the inside. Let it not be said that there is no room in the inn of our hearts.

In the Kensington Museum in London, there is a picture of the great Doctor Johnson sitting before the door of royalty waiting to gain admission for an audience with the king. Here is a reversal of the picture. Jesus, the King, is seeking an audience with us. Would you enter into the presence of the Pope, or King, or President? There are things you must do. You must know people. The right kind of people. There are buttons to push, levers to pull, strings to unravel, red tape to unwind, all according to tradition and precedent and custom. But here there is no political protocol, Emily Post procedure, no star-chamber regime. Here is God, the Supreme Ruler of the universe, waiting for us to fling wide the portals of our allegiance, our loyalty and fidelity, our acceptance of His plan for our redemption.

Jesus came to make a gift of Himself. That, too, is the meaning of Christmas. By this example we know that the finest gift among all gifts is that of self. "God so loved the world that He gave His only begotten Son." This was love's gift. What is the meaning of Halls of Fame, Wayside Shrines, Memorial Shafts? What is the meaning of biography and autobiography? This; through the ages men and women have given themselves with abandon and lavish disregard, toward progress and civilization. History, at its highest and best, is the Christmas Spirit made operative in the lives of consecrated and dedicated people.

Even as the mother gives her life for her child, the patriot gives his life for his country, the shepherd gives his life for his sheep, the reformer gives his life for his cause, - as men and women since the dawn of time have given themselves for the things that were nearest and dearest, even so God gave Himself for the salvation of the world. Life can never be at its best until we have learned its fundamental lesson which is the offering of self on the altar of some heart's desire or coveted goal. "Not what we give but what we share, for the gift without the giver is bare."

Our obligation to others is according to the needs of others. We must love the world as Jesus loved the world. His was a personal touch. Man to man and woman to woman, one life beside another life. We note with satisfaction that the denominations are recapturing the personal note. The program is Visitation Evangelism. It is what Boreham calls "Glory on the doorstep." Eat such things as are set before you; heal the sick; and say unto them, The Kingdom of God has come to this door. This is the very nerve-center of a successful campaign. Andrew went out and found his brother, Peter, and Peter preached Pentecost. It is required that all of us be good. But not by proxy. Not by a check-book. Not by a committee. Not these only. We must put ourselves out, inconvenience ourselves, make some sacrifice, go the second mile.

Individual effort makes for collective beauty. A word here, a deed there. We must not cease in our striving to get people into heaven. But there are many people who need a little more heaven in their lives. Jesus has given us a method and a program. It must be the method and program of the church of Jesus. There are many vocations within the organization. There are ministries innumerable within the local society. We never knew of a church that could not carry on without an extra heart or hand, voice or errand. Many corner their blessings but do not bless their corners.

We are indispensable to the Master to put meaning into words, into the words in which He tries to tell His message to to men. Words have no meaning of their own. Words mean only as much as we are able and willing to put into them. The meaning does not come from the word. It comes from some life or deed in which the word becomes incarnated, or some other life which interprets the word. What does Christmas mean to the one who has never felt the urge or impetus of the season? What does salvation mean to the one who has never been converted? Or any word which we might name? Words must become flesh and blood, brains and tissue, muscle and brawn.

The day shall come - all pessimism to the contrary notwithstanding - when a saved world shall move toward the Father's house. Jubilant the warriors of the

Cross, when returning victorious from the sweet fight of faith, they shall gather around the table of God's abundance. It shall be the Christmas Season on High, when those who fought the good fight and have kept the faith, shall merit the "well done" from the throne.

There are many whose hearts are heavy this time of year. The notes of sorrow mingle with the paeans of joy. Many loved ones and many dear ones are departed. We walk through the hills of memory alone. Some day we too, shall go out on the great adventure in the valley of the Shadow. Has Christmas any heartening word for us, as we stand between this world and the world to come? Verily, it has a great word. "In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you." The Christ of Christmas said that. Heaven is a prepared place for a prepared people.

God never stops giving. With a lavish hand He adds the years of eternity to the short span of the years of life. His one crowning gift is immortal life. His is the gift of everlastingness. Among His countless offerings, His crowning gift is immortality. This too, is the meaning of Christmas.

Unto us, this day, is born a Saviour. In a world of war and chaos, God gives the world a fresh beginning.

Lord Of The Years

W. FRANKLIN HARKEY

Text: Hebrews 1:12. And thy years shall not fail.

THE beginning of a new year is always a solemn and sobering experience. The most thoughtless among us pauses to think. Great questions throng our minds. High hope fills our souls. We draw upon our faith and courage as we cross the threshold of the new day. There is a degree of expectancy as well as the desire to make the new year better than the old one.

The writer of Hebrews was impressed by the flight of years. His own experience called for something that was substantial, for he lived in a world that was changing, and, withal, in a world that was full of

evil. He reached back into the life of a people with whom God had dealt. He found strength and consolation in the one hundred second Psalm. Here was a man writing, back in that age whose experience corroborated the experience of this man of the first century.

If we pause to consider the Psalm, we will find that it was written during the period of the Exile. Israel was in captivity. Yet, this ancient believer caught a glimpse of the way God leads His people. His fears and his hopes were steadied as he discovered the unchangeableness of God. Tying this experience in with his own, this writer to the Hebrews sees that Jesus Christ is "Lord of the years." "And thy years shall not fail."

In this connection there are certain great thoughts that will help us who are of the twentieth century. Our experiences become one with the human race. Advanced as we are in civilization, nevertheless we must find a resting place. With that in mind, let us see if there are not common experiences here.

The Changeableness of Life

The Lord of the years reminds us of the fact that life changes. We often speak of the flight of time. That has always appeared to man on this planet. Everything is in flux. The ancients marked the rising and setting sun. That reminded them that life was constantly changing. The changing seasons showed that the natural world was moving onward.

The description of this fact is incommensurable. Here it is, "And Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: They shall perish; but Thou remainest; and they shall all wax old as doth a garment; And as a vesture shall Thou fold them up, and they shall be changed: but Thou art the same, and Thy years shall not fail."

Standing at the beginning of the new year, it is fitting that confession of sins and failures be made. The sin that stands at the center of our experience is forgetting God. An ancient Israel forgot God and turned to her selfish way, so we have often failed. We have allowed the "cares of the world" and other things to choke off the rich experience we should have had with God. The years have been our own rather than the years of our Lord.

So full is our life that we are liable to overlook the fact that often we have yielded to the pleasure of the hour, or we have complacently allowed the work of the Lord to drift. Or, perchance, as we look into the nation's life, we have drifted from God. There are times when we go back to the founding of our republic and we proudly speak of God's leading and God's dealing. They were "years of the Lord." In the great days of the Jubilee of the Good Queen, Kipling scored a high mark of spiritual understanding in the refrain of the Recessional:-

*Lord God of Hosts, be with us yet,
Lest we forget - lest we forget.*

The Assurance of His Presence

Jesus is Lord of the years. His presence is our unfailing guide. Everything else in life changes. Christ is unchanging. Note how this writer comes to the climax of all that he says in Hebrews, "Jesus Christ the same yesterday, today, and forever." "Thou remainest." Though life may be described in terms of a motion picture, yet men may turn to Jesus Christ and know that His presence abides. That was the assurance He gave to the disciples when they were commissioned to carry the Gospel to every creature, "I am with you always."

A fitting illustration of this fact was the presence of God with the Israelites as they journeyed from Egypt to the Promised Land. There were crises in that trek to the land of Canaan. Finally God gave assurance of His Presence by a pillar of fire by night. These, then, became the marching signals for a nation marching out of bondage. It is not otherwise now God's promises are Yea and Amen in Christ Jesus. Yes, the hymnist gives us the translation of the great 90th Psalm:-

*Time, like an ever rolling stream,
Bears all its sons away;
They fly forgotten, as a dream
Dies at the opening day,*

Yes, would-be world conquerors have come and gone. They tarry for a time to frighten the hosts of God's people, but they soon pass. The child of God has this confidence;-

*O God, our help in ages past,
Our hope for years to come,
Be Thou our Guard while life*

*shall last,
And our eternal Home.*

The Call to Renewed Service

A new year presents another opportunity for Christian service. There is in the very fact that our Lord Jesus Christ is "Lord of the years" a call to greater earnestness in His service. He is "Lord of the years, the Potentate of time."

The future is not at all alluring. There are many obstacles to a peaceful and useful life. The same old sins of the years past will threaten. Our generation has its full complement of prophets of despair. Certainly, no one should minimize the dangers that lurk on every corner to a well ordered life. No Christian should should look upon life as easy going. Some one was relating the strange beliefs that were held in the days of Columbus. They pictured in that day strange monsters of deep in the uncharted seas. When the sun sank in ruddy colors in the West, the glow came from the fires of hell shooting up in flames at the rim of the flat earth. It took courage for Columbus and his comrades to sail westward. Never-the-less, their faith was rewarded. They came to their desired haven.

So, for us is the call to renew our pledge of allegiance. We have a leader undaunted by the evils of life, "The Lord of the years." Insofar as our lives are concerned there is no doubt as to our duty. It is to pledge that the experiences of the past shall be stepping stones for the future.

In the great days ahead the church must realize anew her obligations to carry the Gospel to all men. The opportunities of the present are greater than any which which the church has faced since Jesus went back to heaven. The "Lord of the years" is waiting for His church to move forward in a larger service. Modern science has brought the world very close together. As diabolical as modern civilization has proved to be, the fact is that we see more clearly the needs of our brothers everywhere than ever before. There are no hermit nations. Our airplane manufacturers are fond of telling us that any point in the world is within sixty hours time. That is, to use their illustration, put your finger down at any point on the map and then find the farthest place away from it

and within sixty hours you can be at that location. What a magnificent picture this is for the Church of Jesus Christ!

John tells us in Revelation that this same "Lord of the years" holds the key to all the baffling years ahead, then, we may move forward boldly and courageously to do His will. But, bear in mind that a new heaven and a new earth can only be built by new men and new women. Men talk of a new world as though they could go to a department store and make their purchase. If, through the "blood, sweat and tears" of these years the human race is to have a new world, it will come by faith in the power of Christ to save and redeem men.

To this glorious task of building men and women into holiness of life, the Lord of the years calls us. If we have caught His spirit facing the future will not be so hard. For the new day and the New Year we need the spirit of Livingstone whose motto was "Anywhere, provided it be forward."

Names in the News

SUNDAY AFTER CHRISTMAS

PAUL WAGNER ROTH

Text: Luke 2:33-40

OUR newspapers sometimes print pungent paragraphs under the heading "Names in the News." Today's news, mostly bad, bristles with names forgotten tomorrow. But there are names in The Good News which are never forgotten because they are linked with the Name that is above every name.

THE QUIET IN THE LAND

The land is not quiet. Moral conditions in the world about the time that Christ was born were appalling. Not even St. Paul's description is read before a mixed audience. The age had abandoned itself to corruption, its horror and degradation have rarely been equalled in history, perhaps never exceeded except by the age in which we live. "They are stamped upon its coinage, cut in its gems, painted on its walls, sown broadcast over the pages of its poets, satirists, and historians." The Romans being what they were, we may imagine what the Jews suffered under

them, to say nothing of the galling yoke
themselves had fastened on their own
necks. Even their religion had gone so
and to truth and justice that they mistook
the Son of God for a devil and hounded
him to death. Groping in spiritual mid-
night, they raged against their rulers and
voted among themselves. No, the land
was not quiet. Yet there were "the quiet
in the land", a remnant who were waiting
for the consolation of Israel, looking for
the redemption promised by the prophets.

Among these prisoners of hope, whose
names are in the Good News, we look
first at Mary and Joseph. The most beau-
tiful book in the whole world tells us how
Jesus was born in Bethlehem in fulfill-
ment of ancient prophecies, that new ones
were uttered at that time, and that Joseph
and the young Child's mother marvelled
at those things which were spoken of Him.
In God's Word whatever was spoken and
whatever occurred in the historical oc-
casion is of ageless significance and ap-
plication, is addressed to us, and to the
great questions and ruling issues of all
time. But the Day-star had arisen, and was
shining in their hearts, and that is why
they could possess their souls in quiet-
ness and wait in patience until the Dawn.
That is why we are strangely drawn to
them, aware that we too live in an age
which has fallen into the abyss. Our
hearts are warmed whenever we remember
that it was in their darkest hour when hope
in God delivered their souls from death,
their eyes from tears and their feet from
falling. So it ought to be with us. As then
there were in the land 'the quiet', so now
also there are those who still trust in God,
no matter how wildly the heathen may rage
or how widely the people may be given to
imagining vain things.

As if Mary had not already suffered pain
enough in bearing her child, she is now
warned of greater pain to come. "And a
word shall pierce through thine own soul
also." One of the best loved paintings is
the Sistine Madonna, by Raphael. It used
to hang in the Royal Gallery at Dresden.
Wonder where it is now. No copy can
create the effect on the mind or evoke the
rain of thought produced by the original.
After viewing the picture as it hangs in
the carefully guarded room and scrutiniz-
ing the figures in the composition, one re-
verts again and again to a study of the

face of the Madonna, especially her eyes.
She seems to be looking into the future,
down through all the corridors of Time,
even to the end. At first she appears fas-
cinated with horror, - - all the horrible
things, the martyrs' deaths, the persecu-
tions, the long bloody wars, the destruc-
tion of whole civilizations, the torture and
slaughter of millions of men, women and
children, the age-long crucifixion of man-
kind by man. But look again! Those eyes
have penetrated very far beyond that. They
are wide with wonder, rapt with holy, joy-
ful amazement, for they are fixed on what
looms still larger there, - beyond the
tragedy of history. Paul saw it too: "Then
cometh the end, when He shall put down
all rule and all authority and power. For
He must reign, till He hath put all enemies
under His feet. The last enemy that shall
be destroyed is death." Yes, that "sword"
must mean Mary's sympathetic motherly
anguish at beholding the great tribulation
brought upon the world by its rejection of
her Son. Still, all the justification of God
for His ways with man she never needed
she found in her love for His Son and His
love for her. To see the glory of God in
things as they are, no matter how bad they
are, to blink nothing of the terror and yet
to be sure of the triumph - that is the
courage of Mary, the Mother of God. And
as Mary, under the Cross, justified by
faith, so must we who are under the cross
today. "Shall not the Judge of all the
earth do right?"

SIMEON, OF THE NUNC DIMITTIS

"And behold there was a man in Jerusa-
lem, whose name was Simeon." There were
perhaps a million men in Jerusalem, but
he is the one to be remembered! From the
Old Testament we gather that his name
means 'one who has heard the Lord.' "And
it was revealed unto him that he should
not taste death before he had seen the
Lord's Christ." He speaks of a "sign
that shall be spoken against." Alexander
Whyte imagines that this 'sign' was the
parthenos passage in Isaiah, and that
Simeon, staggering at so impossible a
miracle, disbelieved, and was doomed to
live until he should see it with his own
eyes. Well, at any rate, our age has spo-
ken against that sign. The humanists have
had their say: the naturalists have dis-
missed God as an unnecessary hypothesis;

statism and racism have raged against the Lord and against His Anointed; secularism has swamped the masses in the fetid morass of practical atheism; our speaking against God's sign has about done for us, - unless we listen to this old man who heard the Lord and who had held the Virgin's Holy Child in his arms. Simeon speaks to our case. We fling out our arms in the gesture of despair, but he offers to place in them the Saviour of the world, confident that as soon as we receive Him our sorrow shall be turned into joy. It is not salvation from Caesar that he is thinking about; it is salvation from himself. And we are not thinking so much of Simeon's salvation as of our own. God offers to put the Babe in our empty, aching arms today. Shall we fling Him from us? If we do that, then we are indeed children of our father, the devil!

Many are the reasons why Simeon's name should be in the Good News, but perhaps today we remember him best because of his prophesy and his beautiful canticle, the *Nunc Dimittis*. We use it in The Communion Service, in Vespers, in our Order for the burial of the dead, and many an aged one has used it in his last hour. It is one of the three hymns in the first part of Luke's Gospel. Together they constitute irrefutable internal evidence of the credibility of the Lucan account. If you would know the weight of this kind of proof, just sit down and try your hand at writing something as good as the Magnificat or the *Benedictus* or even the *Nunc Dimittis*, and then get the Christian world to use it in its daily worship.

To Simeon it was also given to see the tragic opposition which the Kingdom of the Messiah was to suffer from unbelief, and he prophesies! Like that wise man from the east who brought his gift of myrrh to the new-born Child, so Simeon's prophesy brings its bitter perfume which breathes through the pages of the New Testament on down to the gathering gloom round the place called Golgotha. Nevertheless, he has likewise seen the Lord's salvation, which He had prepared before the face of all people, and he was glad he could now depart in peace.

The best sight for eyes dimmed with sorrow, or old age, is the sight of the Saviour. The only sure way to grow old

gracefully is in companionship with Jesus. Thank Simeon for his song and sing it when your hour of departure is at hand.

ANNA, A PROPHETESS

A prophet does not merely foretell. Always the best prophets are those who tell forth the truth about God, His laws, His warnings and judgments, His mercies, His good and gracious will. Such was Anna.

Eighty four years old! Few women that old make the news. But she made it, not because her name was in the social register, nor because of her family tree, nor because of her great age, but because she "told forth" the Good News. She happened to come into the Temple at the time of the Christ Child's Presentation according to the law for the sanctification of the firstborn. She was always coming into the Temple. In fact, she 'departed not from the Temple but dwelt there night and day.' Long ago she made her choice. She had rather be a door-keeper in the House of the Lord than to dwell in the tents of wickedness. Every parish has one or more of such ancient mothers in Israel, some despise them heartily, but often the Lord is well pleased with them and sometimes greatly uses them as He did this daughter of Phanuel, of the tribe of Asher.

She was a witness whose testimony consisted first of all in giving thanks unto the Lord. She began her doxologies where Simeon left off. "Praise ye the Lord!" "I will praise the Lord while I have any being! Great is the Lord, and greatly to be praised; in the city of our God, in the mountains of His holiness." "Praise Him for His faithfulness and truth." "Praise Him, for He hath visited His people." - until she had gone through half the Psalter.

Then she set out to tell the Good News to all them that looked for Redemption in Jerusalem. She must have been quite vigorous in her old age and most enthusiastic in her address to have gotten around through the city with her testimony. Do we ask how to evangelize our neighborhoods? Anna shows us the way; it is all by personal work, - telling forth, speaking

Then she set out to tell the Good News to all them that looked for Redemption in Jerusalem. She must have been quite vigorous in her old age and most enthusias-



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tic in her address to have gotten around through the city with her testimony. Do we ask how to evangelize our neighborhood? Anna shows the way. It is by personal work, - telling forth, speaking of Him to all that look for redemption in wrong place. People may become interested in their own salvation, but now the redemption of our social order has become imperative. The "realistic" may mock and jeer at our dream of universal brotherhood by the redemptive power of Divine grace. Let them jeer! We who are Christian must be possessed with an apostolic optimism, ready to give our lives and our possessions in the service of the Prince of Peace, even as the first Christians. Our quietism is not good!

St. Ambrose appreciated the witness of these "names in the news" when he wrote; "Christ received a witness at His birth, not only from prophets and shepherds, but also from aged and holy men and women. Every age, and both sexes, and the marvels of events, confirm our faith. A virgin brings forth, the barren becomes a mother, the dumb speak, Elizabeth prophesies, wise men adore, the babe leaps in the womb, the widow praises God . . . Simeon prophesied; she who was wedded prophesied; she who was a virgin prophesied; and now a widow prophesies, that all states of life and sexes might be there."

THE NAME THAT IS ABOVE EVERY NAME

When a child is born it becomes a new center around which the whole family life is reorganized. Its coming affects parents, relatives, friends in an ever widening circle until the limits are reached. With the Child Jesus it is quite different because His circle grows ever wider and more inclusive as the centuries unfold. "Of the increase of His government and of peace there shall be no end." But why should His Name be above every name? Is it because of His wonderful words? That might be quite enough, since the greatest teachers have never equalled Him, the greatest minds have not seen farther or added anything more to the world's knowledge of spiritual truth. His right to the Name above every name rests not on His words, nor even on what He did as a great worker of signs and wonders, but upon *what He*

did on Calvary's Cross! There He who without sin was made a curse for us that we might be made in Him the righteousness of God. 'He bore this curse as God's judgment, hallowed it, absorbed it, and His resurrection showed that He exhausted it.'

We need consolation, often! But there can be no consolation without Redemption. Instead of a gradual amelioration of our sorry plight, instead of trusting to an evolution of any natural genius for goodness and brotherliness we may think we possess, we must flee to God for rescue. We are saved by this our faith; "the Desire of All Nations has come." We believe that the Vanquisher of Hades has judged the prince of this world. With all our hearts we cleave to the Redeemer from sin, the Founder of the kingdom, the Builder of the City whose foundations are eternal. The Work of Christ, - for us, in us, over us, - is our all-sufficient reason why we acknowledge Him to be the Lord of All. Yes, because of His Work, "God has highly exalted Him and bestowed upon Him the Name which is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father."

*O that with yonder sacred throng,
We at His feet may fall!
We'll join the everlasting song,
And crown Him Lord of all.*

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Text: Zech. 4:10. Who hath despised the day of small things?

Even the largest and the most powerful things in the world have their difficulties every once in a while. It was not so long ago that one of the largest passenger-liners man has ever made, got into some trouble when it ran its bow into a mud-reef and became stuck in the mud so that it could neither go ahead or back out of the mud. It was held fast. Powerless in spite of its great size and mighty engines.

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about that big ocean crossing vessel and its getting stuck in the mud-bank, and both of those things are very much worth remembering.

In the first place remember that it was only a very small part of the huge ship that actually touched the mud-bank. Less than one tenth of its length lay in contact with the mud, but even if that was true, the ship could not move one little inch, and all the great power of its battery of engines could not help it. Only one tenth of the great ship was caught in the mire, but the whole ship was helpless because that little section was in the mud. So it is with us sometimes. It may be only a little falsehood, a little selfishness, a little show of temper that has us down fast in the mud, but that little part of us in the mud, is enough to stop us, just as the ship was stopped. It will handicap our service to others and it will ruin their confidence in us. We just get caught, trapped by a mud-bank we forgot to think about. That is a very good reason why we need Jesus to pilot us past such dangers.

I said there were two things to remember. The first we have seen is that if a little portion of us gets into the mud it ruins our whole life and actions. The second thing is this. The great big liner was refloated and put back into good and full service with the help of little tug-boats. In comparison with the big ship the tug-boat is a very, very small vessel, but the combined efforts of a few of those tugs enabled the big passenger liner to float and to get again about its work of carrying people to all parts of the world. Although the little tugs are of small use upon the ocean they do fine work nearer shore, and in this case, a few of them working together were able to do for the liner that which it could not do for itself and thus enable it to sail the high seas again, as the tugs could not do themselves.

It is enheartening to think of how much help can come from little things. Jesus was always on the look-out for them. The little faith, the little deeds of love, the small boy's little lunch packet which Jesus used to feed the multitude, the widow's mite, the giving of so small a thing as a cup of water in His Name, these things which we

ften fail to do because they are so small are really the deeds which keep the great causes going, and Jesus will never despise the lowly or unseen service which is done for His sake, regardless of how small it may be. *Adapted*

ILLUSTRATIONS

HER GIFT

Text: II Cor. 8:5 But first they gave their own selves - -

At a small mission station in Africa, just before Christmas, the natives who had accepted Christ, instead of presenting each other with Christmas presents, at the suggestion of the missionary, planned to bring whatever money, vegetables or other salable articles they could the night before Christmas, that the money from the sale of the articles might be used to send the Gospel to the islands near them, where many of their own race were still in the darkness of heathenism. The night came and one after another they brought their gifts forward. Among others was one little girl about twelve years old, poorly clad, who came forward and laid down in English money three shillings and sixpence, the equivalent in American money of eighty-four cents. The missionary was greatly surprised at the amount she laid down. He knew that this meant a fortune in that country. After the gathering was dismissed, he stepped up to the girl and asked her how she had secured so much money. She said, "I knew that this evening they would all be bringing their presents to Jesus, and I had nothing to bring. I found out that a man wanted a slave girl, and I went and sold myself to him as a slave girl for life." She said, "I could do nothing less than this when Jesus did so much for me. I had nothing to give but myself and I gladly gave it. Jesus gave himself for me."

CHRISTMAS GIFTS

Text: John 3:16. For God so loved the world that He gave - -

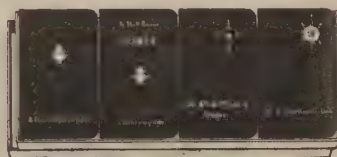
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givers! The Lutherans gave us the tin-
sled Christmas tree; the Catholics gave
us the carols; the Dutch, Santa Claus;
the Jews, Candles; the Mediaeval Eng-
lish gave us the Yule Log and Wassail
Bowl; the pagans from the north gave us
the Christmas Wreath; the Druids, the
Mistletoe; the English, the Christmas
Card; the French, the hanging stockings;

the Italians, the candy and grab-bag; the
Germans gave us Gift Exchange and tree
decorations. Why, then not give yourself
with your gift to the Author of civiliza-
tion's greatest day?

CLEANSING WATERS

Text: Numbers 21:17. Spring up, O we

Walking through the woods, one day
came upon a spring of water, and trying
to find its source I muddled the spring
great deal by punching around with
stick. What had been nice clear water
moment before was now dirty and discol-
ored.

On my return through the woods a
hour later, I noticed the spring was a
clear again. It had cleared itself by send-
ing up clear water from its depths and
washing the sediment away.

It is not only the spring that becomes
muddy. Roiled waters are a common ex-
perience of everyday living. Impatience,
malice, jealousy, passion, hatred, wi-
fulness - all these things stir up the
springs of life, roil the waters, make the
muddy. It is futile to try to make the
spring clear again by any other means
than by letting clear water come up out
of the depths to wash the mud-filled
water away.

Earl L. Douglass

WHO WAS MEANT

*Text: Luke 2:11. Unto you is born this
day in the city of David a Saviour*

A mother took her little daughter to
church on an occasion when the minister
preached a very earnest sermon against
sin, trying to bring the subject home to
his hearers. The little girl listened with
wide-open eyes, and, suddenly turning to
her mother in great distress, she whis-
pered, "Mama, he means us!" Unto YOU is
born, unto us - to you and to me - is
born a Saviour. It means us.

VOLUME TWO

*Text: Matt 2:1. When Jesus was born in
Bethlehem.*

Of all who looked that first Christmas
night, on the Babe of Bethlehem, the
was not one - not Herod, not the Wise
Men, nor the Shepherds, nor Joseph, nor
even Mary, Herself - who so much
dreamed of all that he was to bring to
pass. Yet it is not too much to say that
when Mary's Son was born, Volume one
in the world's history was closed up
and volume two was opened. G. Jackson

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BOOKS

DEAR CHARLES, by Wesley Shrader, Macmillan. 110 pp. \$2.50.

Ever since Screwtape we have had a veritable rash of books written in the form of letters. Most of them have been harmless and entertaining. The present volume, however is neither harmless nor entertaining. It is vicious and venomous.

The letters purport to be from one Professor Astute to a young pastor. Among other things he advises proselyting on the grounds that "our denomination has the truth." Always the denomination is supreme. Astute advises the young pastor so that he can "go forth to win the world in the name of our blessed denomination." (p98). Not Christ but the denomination.

He is advised never to read Fosdale - - and one immediately knows who is meant. The author describes that writer as an apostle of Satan, etc., etc., ad infinitum. Shrader launches out against the Federal Council; he lugs in the tiresome term "ecumaniacs"; he denounces anything and everything that is not a part of the Baptist Church in the South. "Remember always! The denomination is first, above and beyond anything in the entire universe" (p 70). Even above Christ, apparently! With a vicious passion he ridicules the Presbyterians and the Methodists, accusing them of being ignorant and unscriptural, and denies that they are led by the Spirit.

These products of the poison pen can serve no good purpose. They simply let loose more discord into a world that already has its share of strife. Whatever worthwhile advice may be contained here is far overshadowed by these vitriolic outpourings which despise everything not southern Baptist. It is regrettable that such vituperation bears the imprint of a publisher so highly respected in the field.

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PATTERNS OF PROTESTANT CHURCH MUSIC, by Robert M. Stevenson, Duke University Press, 219 pp. \$4.00.

It is impossible, in 186 pages of text, to trace the differing musical traditions that have grown up in the various denominations, which the preface of this book announces as the book's purpose. "Patterns of Protestant Church Music" does not, therefore, fulfill its announced purpose, and yet it is a challenging book in many ways.

The first seven chapters relate to musicians, and it is to be questioned whether Bach deserves the three chapters devoted to him. Then follows treatment of Watts and the Wesleys, a chapter dealing with John Mason Neale, and a final chapter on Ira D. Sankey and the growth of "Gospel Hymnody." Stevenson maintains that "America's most typical contribution to Christian song" is the gospel hymnody.

To this reviewer, the two Appendices dealing with "Twentieth Century Papal Pronouncements on Music" and "The Jewish Union Hymnal" were interesting, but they do not belong in a book dealing with Protestant Church Music. The ten page bibliography shows evidence of wide research, but fails to include Bernard Manning's standard work on "The Hymns of Wesley and Watts."

John H. Jobanse

THE LIVING CHRIST AND DYING HEATHEN, by John Warneck, Baker \$3.95

Here is a reprint of one of the excellent treatises of an experienced missionary. Dr. Warneck served for many years in the East Indies. In this volume he produces one of the best studies of animism, the action and reaction of the contact of the Gospel with Animism, and a careful study of the forces which overcame Animism.

This volume is very valuable for courses on missions, anthropology and for pastors. It helps one to understand the steps in the development of Christian faith, the problems encountered, and the resources of God's grace in Christ which eventually triumph. The Publishers are to be congratulated for making this valuable volume readily available again.

W. R. Siegar

BIOGRAPHICAL PREACHING FOR TODAY, Andrew W. Blackwood, Abingdon Press, 224 pp. \$3.00.

Like many of the other volumes from the pen of Dr. Blackwood, this book is a combination of fatherly advice to young preachers about their craft and suggestions for using the Biographical method of preaching. In the book he tells how famous preachers of the past have used the Biographical method, and he shows preachers of today how they can use it. Scattered throughout the book are titles, texts and brief outlines for sermons about Bible personalities. Readers who have found Dr. Blackwood's suggestions to their taste i

the past will like this book for it stresses essentials in preaching and shows by numerous examples how to preach biographical sermons.
John. J. Jobansen.

GUIDE TO CHRISTIAN LIVING, by Otto W. Meick. Muhlenberg Press. 230 pp. \$3.00-

This title states quite clearly the aim of this volume, which is to apply the convictions of Christianity to the problems of everyday living. The author is professor of ethics in Waterloo College and Lutheran Seminary in Ontario, Canada.

The book is quite general and runs the gamut of theological and ethical aspects, from Cartesianism to birth control. The thinking is stated in terms of Lutheranism specifically, rather than in the broader terms of Protestantism, which may limit the usefulness of the book. The study should be helpful especially to those new in the Christian faith.

W.G. Sherman

SERMON CRISIS

(From page 366)

and on the other offers ever new encouragement from the promises of God.

Six. The preacher should be able to speak apologetically. In all countries there are trends which make Christian faith questionable with countless. There are countries where an effort is made to shake the foundations of faith by scientific means. And all people have doubts, which we should dispel in order to help the Christian life to flourish. But this presupposes that the preacher unceasingly follows all of the current philosophical and cultural trends and seeks how best to prove their claims unsound in the light of the Bible. And then, in the sermon, one should be able to attack them with a striking blow.

Seven. The sermon should meet the requirements of soul-care (seelsorge) in the best sense of the word. We must sense the common distress of souls, currently prevailing, and the special needs of our hearers. To these needs we should be able to apply the Word of God personally, in such a way that the wounds will be cured and that the grace of Christ will heal that which was broken. We should be able to speak something to all, considering the fact that among our hearers there are the most various kinds of people. Awakenings to the impenitent, comfort to the sorrowing, encouragement to the discouraged, the sense of responsibility to the lax, and a spirit of sacrifice to all. The sermon should touch all

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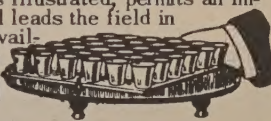
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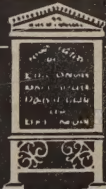
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who are present.

Eight. Our message should be a personal witness or testimony. That is the very thing which distinguishes the sermon from the altar service. The liturgy represents God's eternal, unchanging

truth; the sermon the same truth as it is refracted through the personal prism of the preacher. Into this personality of the sermon enters also the requisite that the preacher must be afire with his own message. He, himself, must be nourished by the message. His enthusiasm only makes the message live. The Romans said, *Nemo accendit, nisi ardeat ipse*. No one is able to kindle unless he, himself is afire. *Pectus facit theologum*. The heart makes the theologian and certainly that is true with the sermon.

Nine. The sermon should be as simple as possible. It has been estimated that the average intelligence of our hearers is that of a 13 year old person. Be that as it may, Martin Luther said that the Word of God can never be preached too simply. The message should be outlined clearly as possible so that the presentation would move logically toward a definite culminating point which summarizes all that has been said. I am convinced the so-called one-idea sermon is the most effective. The former three subject or three part sermon should give way to this type which deals only with one subject, because the average hearer, leaving the church will not otherwise be sure of what was said. Our entire message should logically clarify the various parts of that one subject only, which is the central thought in our text.

GRACE NOTES (From page 369)

fact was a gigantic African delegate (to Evanston.) The man was as big as a Notre Dame tackle. He had a kind of chieftain's face that would have made a Hollywood producer ecstatic. If he had carried a spear instead of a New Testament, the little children on the street would have run for cover. And he was dressed like a safari guide from the pages of the National Geographic.

And it was precisely this man and not some fellow American with a two-buttoned coat and a round collar who gave me a lecture on eschatology that hit my provincial American brain like a pile-driver.

Multiply that incident by several million, and one gets some idea of the impact of the "ecumenical experience." A man gets scared at this sort of thing His first inclination is to run - - run back into the safety of a church he knows and loves, ways that are familiar, thoughts that track like elephants in a circus parade.

But a man is scared to do that, too. For just as clear as this strangely garbed child of God stands out in front of him, is the haunting, restless memory and passion of Christ's prayer, which stands below him and sounds forever around him - - "that they all may be one."

Rev. Joseph Sittler, D.D.,
In The Chicago Sun-Times

Ten. The presentation should be of the highest type. The people of our day can hear excellent speakers everywhere. If old-fashioned language, poor pronunciation of the text, complicated sentence structure are presented from the pulpit of the church, then no wonder hearers preferably stay away. In this matter, the church has to compete with our best theaters.

As we put together all ten minimum requirements, we see how impossible a task preaching is. And yet, to this task have we, as preachers, been called. Verily we must remain humble. We can never become great, if we see our calling aright. But those who, in their own eyes, are little, are the only ones whom God can use for His greatest tasks.

(TO BE CONTINUED)

WRITERS IN THIS ISSUE

- Richard Braunstein, Major, Chaplain, Veterans Home, California.
- E.G.Gulin, Lutheran Bishop of Tampere, Finland.
- W.Franklin Harkey, Presbyterian Church, Washington, Pennsylvania.
- Walter A. Kuntzleman, Ev. Lutheran Church, Bath, Pennsylvania.
- John W. McKelevy, Methodist Church, Lansdowne, Pennsylvania.
- Charles Haddon Nabers, Presbyterian Church, Greenville, South Carolina.
- Norman E. Nygaard, United Presbyterian Church, Encino, California.
- Paul Wagner Roth, Ev. Lutheran Church Milwaukee, Wisconsin.
- William Skeath, Methodist Church, Millersburg, Pennsylvania.

GENERAL		EDITORIAL	
Most	374	Grace Notes	369
Book Reviews	389		
Candle-light		CHURCH METHODS	
Service	371	Fund Raising,	
Christmas	376	Nygaard	370
Fund Raising		Watch-Night,	
Nygaard	370	Kuntzman	371
Ecumenicity	369		
Illustrations	387	SERMONS	
Junior Sermon	384	Lord of Years,	
Church Methods	370	Harkey	378
Names, Roth	380	Names in News,	
New Years	371, 378	Roth	380
Unc Dimitis	380	Tragedy of Almost	
Psalm 29	367	McKelvey	374
Suit Whining,		Unto Us This Day,	
Nabers	368	Braunstein	376
The Sermon,			
Gulin	365	ILLUSTRATIONS	
The Storm,		Christmas gifts	387
Skeath	367	Cleansing Waters	388
Sunday after		Her Gift	387
Christmas	380	Volume Two	388
Thanksgiving	365	Who Was Meant	388
Value of Small			
Things	384	SCRIPTURE TEXTS	
Watch-night	371	Exod. 14:15	368
		Numbers 21:17 (I)	388
ARTICLES		Psalms 29	367
Crisis of the		Zech. 4:10 (S)	384
Sermon, Gulin	365	Matt. 2:1 (I)	388
Long of the Storm		Luke 1:11 (S)	376
Skeath	367	Luke 2:11 (I)	388
Suit Whining,		Luke 2:33-40 (S)	387
Nabers	368	John 3:16 (I)	387
SENIOR SERMON		Acts 26:28 (S)	374
The Liner and the		II Cor. 8:5 (I)	387
Fugs	384	Hebr. 1:12 (S)	378

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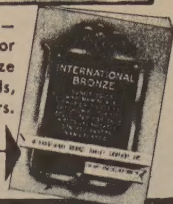
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Coll. Of Metaphysics 38
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Austin Organ Company 38

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